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INTERNATIONAL BIBLE STUDY.

December 3, 1882.——*Mark* XII. 28-44.

For comment, see last *Guardian.*

December 10, 1882.——*Mark* XIII. 1-20.

The disciples called the attention of Jesus to the massive stones and architectural wonders of the temple. The temple was a magnificent edifice and enormous sums had been lavished upon it to make it one of the wonders of the world. Some of the stupendous stones in the platform on which the temple stood, still exist. The disciples were perhaps thinking of the art and power of man which had called them into existence. Jesus reminds them that what man has made man may destroy. This temple, so glorious in the eyes of the Jews, shall be completely destroyed in a day not distant, so that not a single stone shall remain in its place. Sitting down with Peter and Andrew, James and John on the Mt. of Olives, immediately facing the temple, Jesus uttered some wonderful things, suggested by their question, "Tell us when shall these things be? and what shall be the sign when all *these things shall be fulfilled?*" *Tell us;* we are only four in number; we are well aware that it may not be proper just now to give great publicity to predictions relating to the overthrow of the Jewish capital; but there may be no impropriety in our being advised of these things. When? and what the sign of their approach? In Matthew we how this question more amply stated: What shall be the sign of thy coming and of the end of the world? As the matter presented itself to them, the destruction of the temple was to be at the next advent of Christ and at the end of the dispensation. Jesus begins by mentioning a number of things that would not be signs. They were to be on their guard against delusion. Some men would profess to be the hope of the world, the Messiah of the Jews or of humanity, the voice of God on earth, the Guide of a lost world, and shall deceive many, perhaps themselves. Wars and rumours of war, as they have always been, so they will continue to be. These are no sign of the coming Redeemer, no indication that the end is near. There shall be great earthquakes, great famines, and many other forms of desolation; but these are not to be regarded as signs of the coming doom. There shall be great persecutions; but neither shall these be regarded as signs of the end.

"But take heed to yourselves; for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sakes for a testimony against them." 9. Ah this comes home to the disciples. Perhaps this was not in their minds when they asked the question about the stones. We may observe that the question about the "coming" of Christ implied some acquaintance with the fact that he was to be taken from them for a season. Jesus had recently spoken a number of parables, embodying this fact. They were to be persecuted by the Jews and by the Gentiles. They would be regarded (as Tacitus says they were) as enemies of mankind, and rulers and kings would occupy themselves with them, and study how they might extirpate them. This was the prospect stretching before them The result would be "a testimony against them." The mighty ones of the earth, ordinarily so inaccessible to the truth will thus be reached by it. They shall be told of Jesus, his crucifixion and his resurrection and ascension.

"And the gospel must first be published among all nations." In Mathew, "for a witness unto all nations." God attaches much importance to the witness-bearing of the Gospel. It testifies to his mighty love, his profound interest in humanity, his readiness to save sinners, to recreate society, to vanquish the terrible ills that flesh is heir to. Men may not receive this testimony, but God is vindicated. But some will receive it. Before the end come, the Gospel must first be declared among all nations. If the disciples wish to know when the Lord will come, let them heartily prosecute the work of making known the Salvation of Christ among all nations. The apostles were not to trouble themselves about the replies they would have to make to the rulers and governers. It might seem to them now that they would be altogether confounded in the presence of these potentates, and their illiteracy would expose them to great shame. They were to dismiss all such fears. The Holy Spirit would be with them, and would give them the utterance they needed, more than making up to them the absence of Jesus in the flesh. So intense will be the opposition of men to the name of Jesus, that a man will not hesitate to surrender his own brother, his own son to the authorities, to be put to an ignominious death, because of his having trusted in Christ. Children will betray the mother that bore them. Preachers of the Gospel will be looked upon as engaged in a more abominable work than that of kid nappers or slaveholders. The disciples had asked for a sign; was this to be it? Were they to run the gauntlet of all human misery, in their attempt to make known Christ to an unbelieving world?

"But when ye shall see the abomination of desolation, spoken of by Daniel the Prophet, standing where it ought not (let him that readeth understand) then let them that be in Judea flee to the mountains." The reference here is to Daniel IX. 29; "For the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." This is understood to mean the Roman eagles or standards set up in the precincts of the temple, symbols of idolatry, odious exceedingly to the Jews leading them to break out in an insurrection that brought upon them such utter national destruction, Really however the hypocrisy of the Jews was more offensive to God than the idolatry of the Romans. The stains of the blood of Christ were on their hands when they came with their sacrifices to the temple and their very oblations were abominable in the sight of the Lord. Is. I. 12. However, the Roman images answered the purpose of a sign to the Christians in Jerusalem, and they made their escape.

WEEKLY REVIEW.

—There is no accounting for taste. A writer in one of our Bombay papers tells of the finest sport it has ever been his lot to witness. Thirty horsemen, (with a pack of hounds,) spend a good part of a day riding frantically about Salsette first in one direction and then in another, looking for a jackal that could not be found, and finally killing a hyena by dint of hard riding. We are told that Sunday is a favourite day for these hunts.

—Some account of the Bheels, and of efforts to approach them with the Gospel, is given in the *Ch. Miss. Intelligencer* for October. The Ch. Missionary Society has a missionary, the Rev. C. S. Thompson, at Khairwara, 50 miles from Oodeypore. They were exceedingly shy of him at first, but when they found that he could heal their sick, they began to come freely to him.

In his *Annals of Rural Bengal,* Dr. Hunter quotes the statement of Mr. B. H. Hodgson, that "in every extensive jungle or hilly tract throughout the vast continent of India, there exist hundreds of thousands of human beings in a state not materially different from that of the Germans in Tacitus." He goes on to remark, that "a section of the human family numbering not less than thirty millions of souls, should have lived for a century under British rule, and that their origin, language, and manners of life should be still unknown to the civilized world, affords abundant matter for reflection. While the fair-skinned race which usurped the plains has become the favourite child of modern scholarship, the dark-faced primitive heritors of the soil have continued as we found them, uncared for, despised, hiding away among their immemorial mountains and forests."

—In the same number of the *Ch. Miss. Intelligencer* is a capital article on "Caste in Mission Churches" by the late Rev. Jas. Vaughan. "Caste has been ever extending its domain, and is doing so at the present day," he says. He tells us how casts came into mission churches in S. India, a century ago, and the immense difficulties interposed by it. He describes at length the efforts of that doughty champion, Bishop Wilson, to expel it from the churches. Many will find it difficult to believe that there have been Christian churches in this country where some of

the members would not commune with the others. Even yet there are churches where high-caste converts will not intermarry with others originally from low castes. In some quarters a strong prejudice is felt against law-caste pastors, no matter what their ability and grace. The remark is made that in the large cities these prejudices are not so apparent as in rural missions. Notwithstanding the stubborn facts and strong opinions set forth in this paper, we are of opinion that on the whole the Protestant churches of India are not tainted with this evil to any considerable extent, and that it is diminishing. Mr. Vaughan deprecates the use of Caste terminology in speaking of converts.

—We have marked for our columns an article on "The Coming Age of Miracles" contributed to the *Indian Chr. Herald* by the Rev. W. R. James of Calcutta. The article is well worth the attention of our readers. With regard to the discontinuance of miracles in the early ages, our view is this: When Christians were no longer walking in all the commandments of the Lord blameless, they became conscious of their shortcomings and were not able to exercise the faith necessary for the exhibition of miraculous power. The promises given to the apostles, by virtue of which they were enabled to secure such exhibition, have never been revoked; they are with us to this day; but God cannot bear testimony to his servants, 1, because the Church is not consecrated, 2nd, because of the want of faith. The great object of divine interposition is to certify to the world that here are "the servants of the Most High God, making known the way of Salvation." Zion will arise and shine, her light being come and the glory of the Lord risen upon her, and one strong indication that the day is approaching is found in the fact that so many Christians, in America, Europe and Asia are reconsidering and prayerfully discussing the subject, and that, as a consequence, we hear of so many remarkable answers to prayer in cases of immediate healing.

—The following is from the letter of a friend up-country.

To-day is Sunday. The work of the day is all over It. has been a very busy day. God has been graciously with us. I preached on Romans 12 part of 6 and 7 verses. I remarked that the great Gift or Grace of God is the bestowment of his Son and life in Him, also that the verse is so comprehensive as to include the work of the Holy Spirit in convicting, converting and regenerating, in restraining, guiding and keeping. But passing those considera tions with but brief notice, I called more particular attention to the fact that the verse also included those external gifts which are ours by virtue of our circumstances, position in life etc., and that so as we have received we are to wait on our ministry or fulfil our service. You see in this view of the text we have a mandatory law which alike applies to the exercise of apostolic functions and to the bestowment of a glass of water in the name of the Saviour; nothing is common or secular and the whole life becomes one living sacrifice to God. This thought casts a grand halo round the most obscure life; its whole tissue becomes sanctified, every duty, every power becomes one of the manifold graces of God. I had a good time and so had all the people. You see it was the close of the week of prayer and humiliation, and I thought the subject likely to help us as we set out on a new life of Christian activity. I did not fail to call attention to the fact that we often at our meetings indicate a longing, praying, yearning, burning desire, for deeper, higher, nobler things, we want to be in possession of greater spiritual power, to do more through and lasting work for God, but when at the same time we look at our lives, we find little duties left unperformed; little powers permitted to slumber, opportunities allowed to slip, blessings unacknowledged and much unfaithfulness uncorrected. The surest way to a higher, purer, more prayerful, and unselfish Christian life is to live in the light of the text. I talked for an hour with liberty, and then divided the station into districts and sent out the members by twos, I going too of course and taking the largest district. Then we met before service outside the tent and sang several hymns. We had the best congregation in the evening that we have ever had since coming here. There was much conviction in the meeting. I preached from Rom 10. 3 and 4. Young C. stood up and said he had been living a bad life but wanted to seek the Lord. He said he knew he would be laughed at but those who laugh would not help him in his dying hour. God has wonderfully helped us; the past week has indeed been preguant with good. The Church has been revived and it has been a rising tide ever since I got back. We much miss some instrumental music. We are going to have another week of prayer, and then go in for evangelistic services. Pray for us. We have had several times of refreshing during the last two years but this is by far the brightest and best we have ever had.

—It is just about eleven years since the Rev. Wm. Taylor began preaching the Gospel in Bombay. He addressed himself at first to the Natives, speaking through the medium of an interpreter; his meetings were in the heart of the Native town, in the Am. Mission Chapel, Bhendi Bazar. The Lord had used him wonderfully in S. Africa, where, preaching through an interpreter, he had been the means of leading thousands of the Natives to Christ. The Native Christians and a good many English attended his meetings in the Am. Mission Church in Bombay, and some Natives. Addressing the unconverted he urged them to come to Christ there and then, in repentance and faith, assuring them that the Lord would meet them and give them to know the forgiveness of sin and acceptance with him. Those who have been attending the Salvation Army meetings in Bombay, know that those who conduct these meetings address the unconverted in their audience in the same way, urging them to seek, on the spot, openly, an interest in Christ, and to believe that He meets all who truly come to him and saves them, just when they believe and submit. Soon, Mr. Taylor began to call upon those who had found the Lord in his meetings to testify openly to what the Lord had done for them. Earnest appeals were made to them to come forward, kneel down in a particular place, and call upon the Lord for salvation; and his appeals were flanked by the testimony of those who had tried this very course and received the blessing of God. These usages have been maintained in the churches found by him to this day. It should be remarked however that his invitations were preceded by argumentative discourses setting forth the claims of God, the ruin of man, the necessity of a change of heart, the all sufficiency of Christ. He had little or nothing to say about their own religions, but presumed that many among them were conscious of needs for which their religions had no provision. He soon however came to the conclusion that the time had not come for any extensive movement on this line of things among the Natives, and that what was necessary was to get the English and Eurasian thoroughly saved, so that they could be lights in the land, holding forth the word of life. He believed that thus a fearful stumbling-block would be taken out of the way of the people of the country, and a valuable evangelistic agency be raised up. The special methods employed by Mr. Tayler have continued to be employed in the Methodist churches here, with this difference, that the appeals to seek the Lord openly and at once have been addressed to Anglo-Indians, but not to Natives as a rule. That is, when the Gospel has been preached in the vernacular, (generally in the open air,) the hearers have not been invited to come forward, kneel down, give themselves to Christ and receive the Saviour there and then. Our friends of the Salvation Army have done this and continue to do it in every meeting. Missionaries throughout India will be interested to know how for these measures are successful. It is yet too soon to speak of results in this connection, but there are many who look hopefully upon this kind of effort, believing that God is honoured by the expectation of immediate and striking transitions from the darkness of heathenism to the light of the glorious Gospel of God.

—New Cotton Mills are springing up in every direction in the outskirts of Bombay. It does not look as though the removal of import duty on Manchester cottons had done the mill industry of Bombay any great harm. The managers of these mills have begun to introduce the electric light in order to lengthen out the time available for running the mill, and complaint is made that the operatives are tasked beyond their powers. Possibly the electric light is only used to lengthen out the work of the short days of the cold months, so as to obtain the same amount of work as is performed in the longer days of summer. If the companies go beyond this, they should have extra hands for the extra work. The women and children are protected by the Act.

—We find a lady doctor in an American paper criticizing severely one of the lately reported cases of healing in answer to prayer, the diagnosis of the desease not being what she thinks it ought to have been. She says:

Our Romish friends have an established monopoly in the miracle business and we should not trench unnecessarily on their vested rights. The cures wrought by the relics of saints in all ages and the wonderful efficacy of the holy water of Lourdes, because Our Lady put in an appearance, should satisfy even those who have an interest in promoting superstition that the Romanist can distance them in the race.

The age in which our Lord was on the earth, was an age when miracle-mongers were to be found in great numbers all over the world This only seemed to Christ and his apostles a reason why genuine miracles should be wrought in evidence of the truth, that the imitators and pretenders might be exposed.

—The Salvationists tell us (in last week's *War-Cry*) that they do not propose having any "stowaways," but to send back to their homes those who find salvation among them. A Mahomedan muleteer, another Mahomedan, and a young Parsee have

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been cruelly treated by their co-religionists because they had come out boldly for salvation in the meetings. The principle here stated was enunciated by the Rev. Wm. Taylor with great emphasis. It is a mistake to minimize to the utmost the difficulties besetting the young convert, and nothing can be more objectionable than the compound system. The convert is to be as far as possible a light in the world holding forth the word of life. On the other hand there are cases of incipient faith which would be crushed by being debarred all Christian communion, and shut up to the insidious influences of those who would rather see them infidels and rather see them dead than see them Christians It way have heen good for Romulus and Remus to be suckled by a wolf, and there have been babes in Christ who like Hercules could destroy the serpents that attacked them in their cradle; but even the apostles were at first men of little faith and there may be genuine converts whose faith needs to be nursed for a season. As a general rule, Natives who go to their homes confessing Christ will not be allowed to leave them without denying him. It may be well that they should seal their testimony with their blood; but it seems a pity that the immature should be the martyrs.

—A very admirable Lecture on 'Mind in Cosmos" was delivered last Monday evening at the Framjee Cowasjee Institute by Bishop Foster of the M. E. Chnrch of America. Bishop Foster is 71 years of age, but it is not often that one hears a lecture delivered with more vigour or animation, without a scrap of notes. The lecture was logical in a high degree, yet lucid and graphic and carrying irresistibly the attention of the hearer to its close. Some of the illustrations used are not likely to be soon forgotten, especially that in which the portrait of the late Mr. Framjee Cawasji figured. The Rev. H. Squires presided and with some appropriate remarks introduced the lecturer. Prayer was offered by the Rev. Dr. Reid, Sec. Methodist Miss. Society of America.

—The Rev. Dr. Reid, referred to above, with Mrs. Reid, arrived in Bombay Sunday evening, and left on Tuesday for the North of India to be present at the District Meeting of the N. India Conference.

—The Native Christians of Oudh and neighbouring stations had a "mela" at Cawnpore last month. At one of their meetings they passed some resolutions embodying their thanks to the Salvation Army for their "strenuous exertions in Bombay notwithstanding every difficulty and official opposition," a hearty welcome to them, and a prayer that they may be enabled to obtain in India a success corresponding to that obtained in England.

—The *Scientific American* of Oct. 21st has some account of Captain Lundborg's fast Ocean Steamship that is to be. This vessel is built in defiance of those rules on which modern navigation has hitherto unquestioningly relied. She is broader at the bottom than at the top. The main body of the ship divides the water horizontally instead of vertically. The draught is 23 feet while the displacement is nearly 11,000 tons. She is expected to exceed 20 miles an hour. There are to be two propellors with four compound engines.

—There is to be a daily edition of the *Indian Witness* during the six days of the Decennial Conference, furnishing an account of each day's proceedings. The whole can be had by post for one rupee. Owing to the expected large attendance the meetings of the Conference will be in the M. E. Church, Dhurmtollah St.

NOTICES OF BOOKS AND REPORTS.

"The Prayer of Faith; by Carrie F. Judd." Buffalo, N. Y. We are much obliged to the friend who has sent us this book from America. Though only published in 1880 it has reached the 8th thousand. It is another indication of the interesting fact that God is calling the attention of his people every where to the long neglected promises and the forgotten possibilities of faith. The writer of this book tells us in the first chapter how she suffered from spinal disease brought on by a fall. One of the forms of the disease was hyper-æsthesia; the slightest noise caused sensations that were indescribably dreadful. After a while the disease took on the form of atrophy; she was wasted to a shadow, and her death was looked for from day to day. She heard of Mrs. Mix, a coloured lady, in answer to whose prayers many had been marvellously restored, and requested that she might be written to in her behalf. Mrs. Mix in reply mentioned a day and hour when she and her friends would be gathered to pray for the invalid, and besought her to receive the answer by faith and, at the appointed time, whatever her feelings might be, to arise and walk. Meanwhile she was to dispense altogether with the use of medicine. Miss Judd's faith was rather wavering until the appointed hour came when she suddenly founed herself strong in faith. For the first time in two years she turned over in bed and rose up alone, and presently walked a few steps. Strength came to her hour by hour and in a few weeks she was able to take considerable walks. The restoration was not, as in some cases, consummated at once, but there was a turning-point when convalescence set in with manifest power and went steadily forward. She was deeply conscious of the power of God resting upon her at the moment and experienced a great spiritual blessing. We make some extracts from the narrative.

I will mention here, that it was especially noticeable, during my healing, that whenever I made any extra exertion of my own, suddenly, and without the least apparent cause, my strength would fail me. It was soon revealed to me, that I was simply to look to the Lord for improvement; that as He had begun the work, He would carry it on without any strivings on my part.

The more fully I cast myself upon Him, the more I was supported, and often I felt borne up as if by some buoyancy in the air, while there was little or no effort of my own. Even more wondeful, and infinitely more precious, than being brought from death unto life, physically, is the renewed life which the soul experiences at the same time under the healing influence of the Holy Spirit. A deep, intense love for God is implanted in the heart, worldly desires and ambitions sink into nothingness, the one absorbing thought is to be conformed more and more to the image of Christ, and the forgiveness of sins promised with the healing in James v; 14, 15, is experienced as never before.

The Rev. Mr. Bielby, her pastor, (Episcopal) speaks of the immediate expectation of death entertained by herself and all her friends, and of the sudden interposition of God in answer to prayer; "she was so to speak, in a day restored and is now in perfect health." In the eleven chapters that succeed Miss Judd dwells much upon the promises, and brings forward illustrative cases some of them more remarkable than her own. After quoting James V. 14, 15, she says:

This is certainly not a grievous command, and yet how willing we are to go to every trouble and expense before following these simple and plain directions. Have they seemed to some of us, as seemed the instructions of Elisha to Naaman, the leper,—too simple and easy to think of obeying? If so, let us remember the words of Naaman's servants, who "came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?"

We content ourselves, for the present, with one more extract from this volume:

When we begin to realize that "God is no respecter of persons," and that all who go to Him in the name of Jesus Christ, are accepted alike; when we have given up the idea that any one can have righteousness of his own, then a very great barrier is broken down between God's good gifts and ourselves. But Satan is always ready to set up new barriers, and he comes to us with difficulties concerning our faith.

We are apt to regard faith as something high and mysterious, which no one can attain unless born with an unusal degree of it. Some of us are deceived by thinking that great and repeated struggles of mind are necessary in order to secure it, and this idea is pretty strongly rooted, until we really understand the nature of faith. I could not express this erroneous notion better than by repeating the very remark which a lady made to me not long ago. After questioning me about my cure, she exclaimed: "Well, I'm sure I never could *muster up* enough faith!"

Faith is belief, and the question is not *how much* we must believe God's word, but whether we accept it as true or not true; whether we deem it reliable or not reliable. There is no neutral ground between faith and unbelief. Of all Satan's delusions, none, perhaps, are more delusive than the errors he puts into our minds regarding faith.

If ye have faith as a grain of mustard-seed, said Christ, ye shall say to this mountain be thou removed and it shall obey you. Faith has only the virtue of the object, it discards self and opens the way for the spirit of God. Instead of looking at our faith to see how much there is of it, we are to look at Christ and be strong in his boundless power.

"Timotheus and Philemon, or the Story of two Christian Brothers," translated into Marathi by the Rev. Appaji Bapuji, C. M. S. This Marathi book (68pp. 8vo.) has been published by the Society for Promoting Christian Knowledge. Two Christian boys of Hungary are sold into captivity among the Turks, and after many vicissitudes are the means of converting their master's wife and their master himself, a Pasha. These fictitious conversions are not more wonderful perhaps than some that have taken place, but at times a suspicion steals over the reader's mind that the author of this work was not so well acquainted with the Mahomedan character as some who have lived in India are. The book is very interesting and is well translated, and ought to have a large circulation. This book does not come

under the category of a religious novel, having no love story, but it will be read by Native Christians with much interest, and will show others something better than they find in popular fictions.

"The Psalms of David, in Marathi metre." This is a new edition, published by the Bombay Tract and Book Society, of the metrical version made by, or under the direction of, the Rev. C. P. Farrar of the Ch. Miss. Society, some forty years ago. The Beni-Israel are fond of this version and have been long desirous of seeing it reprinted. The metres are all Native and there are varied measures according to the character of the Psalms. For instance the 22nd Psalm has six divisions in different measures or lyric forms, shlokas, aryas, abhungs, &c. &c. To some it would perhaps be a convenience if the words were separated. The Rev. Baba Padamanji who has carried it through the Press has added a glossary of the unusual words. The book makes a nice volume of 291pp. 12mo. It is sold at 12 annas a copy.

The Bombay Guardian.

[SATURDAY, DECEMBER 2, 1882.

A CONSCIENCE VOID OF OFFENCE.

We are sorry that the Rev. Mr. Norris should think that we had done him injustice in our remarks on his paper, "A conscience void of offence," by not extracting more. The question before us was whether the true meaning of the Apostle's words had been given, and we quoted as much as seemed to belong to the exegesis. Our correspondent has now had the opportunity of publishing at length in our columns his thoughts on the subject. We hope he will excuse us if we still venture to differ from him. We are afraid that neither is like to convince the other, as one finds in Paul's expressions what the other does not. To live in all good conscience, is in our view to live with an unreproaching conscience; in our correspondent's, it is something much less. In our view the expression has reference to the ascertained will of God; in our correspondent's, it has reference to the law of Moses. We conceive of Paul as one whose conscience would reproach him for the slightest deviation from the will of God. In 2 Cor. I. 12 he tells us that the testimony of his conscience was that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, he conducted himself in the world (R. V.) There are other passages in which he speaks of his conscience, but our readers can look them up without our quoting them. In 1 Cor. iv. 4 he says "I know nothing against myself," (R. V.)

We pointed out that the competitor in the Greek games only exhibited the skill to which he had attained by private discipline. He certainly would not enter the lists until he had attained the necessary skill. The object of the competition was to ascertain what the competitors already were, not to endue them with skill in these games. Our correspondent now says:—

"The point of comparison in the passage is not between the exercise of the rivals in the stadium, and St. Paul's endeavour, but between the exercise of the training school as my illustration shews and the apostle's probationary life. The athlete in the presence of all Hellas exhibited the results of months of training and the apostle now exhibits in heaven the results of his constant religious exercises in the training school of his earthly life.

The games alluded to in the illustration refer to heaven, according to our correspondent, and this world is the training place. Well, our argument is that the athlete takes to the stadium only the perfection which he has already attained to. It seems to us somewhat anomalous to understand Paul as saying. "Herein do I exercise myself to have (in heaven) a conscience void of offence towards God and men alway." The object aimed at is not merely a conscience void of offence, but to have *always* such a conscience, in his relations to God and in his relations to man.

Our correspondent says: "So then" *i. e.* if Paul was wholly delivered from sin, "there is nothing very marvellous in the spotless purity of Christ." The distinction of Christ was that he knew no sin, never knew it. Also that he is the Saviour, others the saved. It is not necessary to his glory in this world that his people should be unlike him, any more than it is necessary to his glory in heaven. His redeemed ones are like him there, and heaven is full of his praises because they are. He is a Saviour of sinners, and is glorified just in the measure in which he saves them from sin. The idea that it will be an impeachment of the excellence of Christ, if believers are brought into full confirmity with him, will be a very comforting doctrine to those who love to sin and a very disheartening one to those who hunger and thirst after righteousness. To it, it seems a very serious impeachment of Christ's glory, to say that he will not wholly save from sin in this life. We believe that there would be joy unspeakable in all the courts of heaven, if God's will were done on earth as it is done in heaven. Even in the Old Testament, we have God promising his people to circumcise their hearts to love God with all the heart and with all the soul.

The apostle John says "If our heart condemn us not, then have we confidence towards God and whatsoever we ask we receive of him because we keep his commandments and do these things which are pleasing in his sight." But our heart will condemn us if we in anything knowingly fail to do the will of God. We know of no higher standard than that which is set forth in the Sermon on the Mount; yet our Lord tells us at the close of it, that only they who hear those sayings of his and keep them, will enter the kingdom.

Sanctification is as much the gift of Christ as justification is. At the beginning of Romans VI, the apostle considers the question, Shall we continue in sin that grace may abound? He had spoken of the righteousness of Christ as procuring the pardon of many through grace; where sin had abounded, grace much more; and imagines an objection to this effect, that as God is glorified in the exhibition of grace, we might as well continue in sin, and let the grace of God appear. To this he replies that grace is not merely displayed in pardoning, but in saving men from the commission of sin. "Sin shall not have dominion over you, for ye are not under the law but under grace." Three times in this chapter he says that believers are made *free from sin*. We are made free from sin, 1st. by believing that God proposes to make us free from sin, in this life; 2nd by recognizing our own utter inability to overcome sin or exclude it; 3 by believing that what we cannot do the Spirit of life freely given to us, is able and willing to do in us; 4 by continually recognizing this deliverance as of grace. The man who has any self-complacency because of Christian graces, shows that he is deplorably ignorant of the salvation of Christ. The Apostle Paul had no fear of such result is the case of the Thessalonian converts when he prayed that they might be sanctified fully, and their whole spirit, soul and body be preserved blameless to the day of Christ, or (R. V.) without blame at the day of Christ.

FRIENDLY WORDS TO EDUCATED NATIVES. VIII.

Miracles of Christ.

Many in these days profess to believe that miracles are impossible; that all alleged miracles are myths; and they insist that to believe in miracles is to give evidence of narrow-mindedness and mental inferiority. From fear of such a stigma many are hindered from giving any serious attention to the inquiry, and gladly, by such a simple step, place themselves among the wise ones. There is not *à priori* any sufficient reason why miracles should be regarded as impossible. The fact that many nations have found the alleged miracles in which they once believed to be untrue, is no reason for denying that there may have been true ones. In this world every thing good is abundently parodied in that which is evil.

Everything, we are told, is subject to inviolable law, and its perfection is in the fact that there is no deviation from this law; consequently there can be no such thing as a miracle, for if it existed it would be the contravention of a known law. But is it so that the universe is absolutely subjected to law, and that there is no such thing as a diviation from law? Let us see.

There is a well-known law by virtue of which heat causes water to expand, and the diminution of heat causes it to contract. This law is universal every where and under all circumstances, so long as the temperature does not fall below 40° of Fahrenheit.* Now if this law were to continue till the freezing-point were reached, what would be the result? The ice formed on the surface of rivers would have less bulk than the water had when unfrozen, and being heavier than the water beneath it would sink to the bottom of the river. The new surface would in like manner freeze and sink, and so the whole river would be frozen from the bottom to the surface. The greater part would remain unmelted in summer, and the additional waters contributed would in their turn freeze and soon the entire machinery of nature would be clogged and the world would cease to be habitable. But as a matter of fact, when the descending temperature begins to approach the freezing-point, the law we have mentioned is suddenly discarded, and a law just the very reverse is introduced. The new law is to the effect that a descending temperature *causes water to*

* There are fish which universally are found to have eyes, with the one exception that when found in underground lakes where darkness habitually reigns, are without eyes.

expand. Here then we have a notable demonstration that inviolability is not a necessary characteristic of law.

Some one will say that this still exemplifies the reign of law, for when one law reached its terminus another began. But the existence of these two laws so strangely related, implies a higher law to which they are both subject, a higher law which aims at securing the best possible condition of created things. And this meets our argument exactly. We affirm that there is a beneficent *Being controlling all things*, making use of a law while it subserves the welfare of his creatures, and setting it aside for another when a different order is required for that purpose. The uniformity of nature is necessary that men may know how to conduct themselves, what to expect, what to provide against &c., &c.; but when that very uniformity tends to make men forgetful of the great Controller of all events, negligent of his will, proud, haughty, oppressive and ungodly, it is in perfect consistency with his great aim; that by some surprising interruption of the order to which they have been accustomed he should seek to recall them to a sense of their dependence.

What is sin but the violation of God's oral law? Sin is universal with man. But the world, as made by God, was designed for obedient and not for disobedient creatures. When a rebellion breaks out among the subjects of a king, he introduces martial law, a condition of things previously unknown among them, but now demanded because of the rebellious attitude of certain subjects. If men were without sin they would delight in the service of God and would easily discover his will. Sin *indisposes them to recognize his will*, and leads them to misrepresent it or ignore it. Here surely we have a condition of things that makes it eminently fitting that there should be miraculous, interpositions, *i. e.* such displays of divine power as are fitted to compel the recognition of sinful men.

REMINISCENCES. CXCVIII.

Extracts from Note-Book kept in Bombay, in 1849.

January 12th. John 13, 15. "I have given you an example, that ye should do as I have done to you." It is thought by some that self-denial is to be practised when there is an obvious and unusual necessity for it, and not without. But there existed no necessity for Christ's washing the feet of his disciples; it would very well have been done by another, even supposing that it was necessary they should be washed just then. And this was the Saviour's last interview with his disciples before his death, and his time was exceedingly precious; nevertheless he washed their feet. The object he had in view was simply to preach the gospel to them by way of example. It follows that this is a sufficient reason for the practise of self-denial.—There may be reasons why I should keep the salary the Lord has given me, and not bestow it upon those whose use of it, for all I know, may not be the best; but even supposing the giving of it away were to alleviate no misery, and accomplish no good to the recipients, still for the sake of example merely, it would be proper to give it away.—And God does not introduce the grace of self-denial into the church by necessities. He would have men freely and gladly make sacrifices, and not by constraint. He has given us what we possess that by the use of it we may make manifest whether we have love to Christ or not. Every thing that I possess, is given me that I may use it to show love to Christ. One who generously loved Christ, would never ask the question how much *must* I renounce, but rather this, how much *may* I renounce, what expressions of love to Christ *may* I give. Why should we regard self-denial as a grace extraordinary, a duty to be practised on particular occasions? Why is not the command "deny thyself," as habitually binding on us as the command to love our neighbour? The command to deny ourselves relates to something we have, not to something we have not. We are to forego the use and enjoyment of what we have. It is not merely abstaining but giving. We are not to wait till the providence of God takes away our possessions; for there could be no self-denial practised then. We are to take what the providence of God has bestowed on us, and at a time when there is no manner of constraint upon us, except that imposed by the word of God, we are to renounce it in favor of others.—

Romans 10. 19 "Moses saith, I will provoke you to jealousy by them that are no people and by a foolish nation I will anger you." God may perhaps deal with his church in this way again. The church is not what she ought to be; and God may by converting the heathen and making eminent Christians of them, shame the church into a higher consecration. But how can the heathen rise higher than the church they are gathered into? By making the instruments of their conversion eminently holy that they may stand between the world and the church, and exhibit to the former the true standard. In Bombay here, the difference of languages would for some time hinder the commingling of the native church, and the English.

Isai. 62. 8, "The Lord hath sworn by his right hand, and by the arm of his strength surely I will no more give thy corn to be meat for thine enemies." How many of the most intellectual men in the church, men of highest influence, are spending all their strength in the world's service. The time is to come when Cowpers shall no more spend their days and nights in translating Homer.

Isai. 62, 3. "Thou shalt also be a crown of glory in the hand of the Lord." Commentators are perplexed to know why the crown is represented in the hand. A crown in the hand represents the conquest of a new kingdom. A king is crowned with the crown of his own kingdom; if the crown of another kingdom falls to him, he will take it in his hand and keep it there. Zion is the new conquest of God through Jesus Christ.

1 Pet 4, 6. "For this cause was the gospel preached also to them that are dead."—He has first spoken of the judgment when all are to be tried. It might be said by some, Why then is the gospel preached, if all are to be tried according to their works? What good does the gospel do, if after all our sins are to be brought up at the last day? The reply is that we shall be judged according to men in the flesh, but live according to God in the Spirit. Our characters will be established by our works, in the last day; and the grace of God will be established in our salvation.

John 12, 24. "Except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit." Here the Saviour intimates what is the true theory of Christian influence. This was exemplified strikingly in himself. To all human appearance, the cause of Christ was dead, when Christ died. Probably the disciples themselves thought so. The idea of going into the grave to get life, life for the whole world, was an idea that never entered the heart of man. As in the case of Christ, so of his disciples, they become truly influential, only by renouncing every thing the world calls influence. He that hateth his life shall keep it. If any man serve me let him follow me. If we could follow the corn of wheat into the ground, and see it all falling to pieces, all corrupted, we should be astonished to discover in this the indispensable condition of fruitfulness. Paul thus died, and with what magnificent results. —This divine theory has been opening to my view of late, as never before. In order to have the power of God resting on me, I must renounce many means of influence, real or supposed, that I now enjoy. It seems to flesh and blood, that a man must preserve the respect of the people, if he would ever have them yield to his influence. But when I am most stripped of every thing conventional, of all that this people reveres and admires, then shall I be nearest to victory. It is not that God does not work by means; but the means he works with are entirely opposite to those that man uses. He will not employ the means that men idolize; but means directly opposite, in order that they may be confounded in their idolatry, and become conscious of their folly. He will not employ gold or silver, or fine clothes, or equipages, or a retinue, or luxurious living, or houses or lands, or reputation, or a host of friends, or great learning or conspicuous wisdom. But he will select means with a view to bring all these into contempt. This is God's great way of preaching the gospel. If God should use such means as are above specified, he would only be granting his sanction to the things they idolize. It is nothing that an individual be in his heart indifferent to these things; he must give the world proof of this by renouncing them, if he would have the blessing of God resting on him. Here has been my error.

Luke 12. 50 "But I have a Baptism to be baptized with; and how am I straitened till it be accomplished." He was not to be made perfect through sufferings; and until he had tasted those sufferings he could not be perfect,"—i.e. for the work of redemption. So with the Christian, with me. "He that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." I have a baptism to be baptized with. Between me and the object on which all my hopes are concentrated, is a cross. One that I never saw till lately, which shows that I have been advancing somewhat. But unless I go forward now, all that is past is vain.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

BOMBAY GHANJA KHANAS.

Sir,—With the same object in view as stated in my letter to you about the Chundool Khanas, I have been on a tour of observation to the Ghanja dens in this city, of which the following is an account.

Turning down one of the numerous gullies branching off from the main road near the Crawford market, a twenty minutes' walk brought me into the heart of the Mahomedan portion of the native town. While wending my way along, an odour, the reverse of sweet smelling, and of a somewhat pungent nature, would occasionally reach my olfactory nerves, necessitating the application of my pocket handkerchief to my nose to counteract the effects; however, I must confess that, barring sundry little nuisances, the condition in which these gullies were kept, reflected great credit on our Municipal fathers.

I was dressed in a style the swells call loaferish, and darkness having settled upon the land some hours before, it was well for me that such was the case; for I noticed that several ruffian looking men (the blood in whose veins one could easily tell was half Arab and half Seedee) scanned me carefully from head to toe as they passed by. After about another fifteen minutes' stroll I arrived at the door of a ghanja khana. I noticed that a few paces from the place were several *nand-buttiara* (pastry cook) shops, and a little further on a couple of *pan soptari*

stalls around which were squatted a number of soiled doves with beaming countenances radiating the light thrown from a small lamp attached to the roof and conversing somewhat audibly on domestic matters. *Salaam alei kum* said I to the man in charge placing my hand to my forehead and giving a slight bow; *Alei kum salaam* he replied performing a similar action, and stepping up into the den I seated myself on a bench in the midst of the company. No sooner had I done so than I was handed a hookah, but as I was far from desirous of receiving a practical lesson in ghanja smoking, I politely declined the offer. However I made a counter proposal to the effect that I was willing to stand the expense of providing the company with something to eat from the pastry cook's shop next door. My offer was readily accepted and in a short time the devotees of the ghanja idol were eagerly devouring as best they could a meal composed of curry and chowpatties to which was added a little chutnee for the sake of flavor. To watch the attempts of some to get the food down their throats was to behold a farce. One fellow who seemed a perfect embodiment of ghanja, almost turned a sumersault from off the bench on which he was squatted, just as he was about to swallow a handful of curry and chowpatty. The company were not long over their repast and then the poojah (worship) of the ghanja idol was recommenced with unabated vigour. The den was a small room about fourteen ft. in length by seven in breadth on the bottom floor of a large chawl. Owing to the combined effects of smoke and dirt, the walls and the roof inside seemed to have been but recently blackwashed with some reeky substance. The man who managed affairs, was squatted on the floor near the door-way before a *chula* or earthen fire-place. The furniture in the place appeared altogether out of proportion to its size, although it only consisted of three benches on which the company were accommodated, and an equal number of *dholkees* (small drums) on which those who had a taste for music exercised their skill. The company with few exceptions were all Mahomedans, representatives from all parts of the Mussulman world; but it is needless for me to mention that the ghanja idol has succeeded in making converts from almost every caste and creed of the people that go to make up the 250 millions inhabiting the land of Ind.

Some were laborers, some kalasses (sailors) but the majority belonged to the common artizan class. In outward appearance they were dirty in the extreme; their beards were clogged with dirt, and their very skins, let alone their clothes, seemed to have been permeated with the same material. One could easily distinguish, not only from their behaviour but from their facial outlines in which were imprinted both the spirit of immorality and that of the narcotic to which they had become addicted, that so far as the inward man was concerned the devil reigned supreme; in short, they were a striking illustration of the new coined aphorism that "next to the devil comes dirt." Ghanja is the fructification or heads of the hemp plant, (Cannabis Sativa) dried and compressed; an intoxicating drink called bhang being made from the leaves of the same tree. As soon as a customer put in his appearance or when one of the inmates wanted his hookah refilled, the man in charge blew up his fire composed of charcoal and cow-dung cake with a small fan kept for the purpose; then taking some ghanja from a small box by his side he saturated it with water and after rubbing the narcotic between the palms of his hands and drying it in a dirty piece of cloth he mixed it with some country tabacco and placed the compound thus formed into the chilum; he next put a live bit of cow-dung cake in the bowl of the chilum and after taking a couple of draws himself to ignite the ghanja he handed the hookha over to the man who had ordered the smoke. Owing in a great measure to the smoke emitted from the *chula* and the fumes from the hookhas the whole place seemed to have been tottering on the very verge of death through suffocation; and from the time I made my entry into it to the time of my departure I appeared to have been immersed in an ocean of perspiration. For the Ghanja to make its demoniacal effects discernible in its devotees was only a matter of from ten to fifteen minutes. The attitude of some of the compauy was really terrible. They beat the *dholkees* and sang lewd and sensual songs in such a ludicrous and menacing manner that I was seized with an apprehension that the roof might fall in, or some other such serious accident take place. The rest who were bobbing and opening and shutting their eyes at intervals in an automaton manner as if they had been devoid of sleep for six months, contented themselves with beating their hands to keep time to the music, and joining in at the chorus which seemed to be an everlasting *jee jee jee*. To call these people by any better name than that of Ghanja maniacs would be to flatter them. I noticed that one of the fellows, who had some money in his pocket, as he tottered away from the den came to a sudden stop before a pan sopari stall. The damsel in charge handed him a couple of *pan ka beeras* in exchange for a pice and putting one into his own mouth and handing one to one of the women squatted near by with whom he had entered into conversation they both disappeared together down one of the gullies. As they did so one of the immatees of the den who had seen what had taken place voiciferated the following lines;

Awrat butcha chorkā
Chinal ku ta ka bagah
Ghanja peena wallah.

Soon after this occurrence a young man, who was a novice to the art of ghanja smoking but desirous of making its acquaintance put in his appearance. He was handed a hookah in exchange for half an anna the usual charge for smoke; but scarcely had he taken his first draw, than he was seized with a violent fit of coughing. On being told to take a stronger pull he did so, and now note the rosult. Giving the company to understand that he had swallowed some water from the vessel which formed the bottom of the hookah and which by the bye was none other but an old Day and Martin's blacking bottle, he made his way to the door.

About the worst feature in a ghanja maniac is that he occasionally has a row either with a friend or his wife if he possesses one, and being infused with from 40 to 400 ghanja power as the case may be he is capable of indulging in devilish brutality. As the account I have given is applicable to almost all of the asylums licensed to convert men into ghanja maniacs it would be useless for me to say anything about the rest. I leave it to the public to decide whether the habit of indulging in ghanja is an evil or not; but so far as I am concerned, I am decidedly of opinion that it is the reverse to beneficial to both the spiritual and physical man. While wending my way home I chanced to look upwards when I came to the corner of the street in which the den was situated. Seeing several Salvation Army placards pasted on the wall the idea struck me that if the police were only to allow the Salvationists to march in procession down these back slums of the city the amount of good that would be wrought would be simply prodigious. Multitudes for the first time would hear the glad tidings of the blessed Gospel of Christ. Now, dear Guardian, having expended a great desl of both time and trouble in collecting the infermation contained in this letter I must close, and indulge in a litte recreation before commencing another subject.

I am,
Sir,
Yours obediently
SPECTATOR.

SIGNIFICANT WORDS ON OUR NATIVE WORK.

Our brother writes,—"The brethren are stirring themselves in the interests of native work. It is not missionary appropriation we want but missionary spirit, not so much money as *conscience*."

Another brother writes,—"I am getting tired of so much blowing about self support and native work and so little *native work done*. I do not feel called to acquire a vernacular and devote my life to native work but I insist that those who have this call shall be allowed to heed it and not be kept in English work."

Another brother writes,—"God who gives me faith for work [native work] can give me faith for bread where only ravens find food when he calls me to such a field." (This brother is out at work).

Another brother writes,—"We have 3 new vernacular Sunday Schools and perhaps 3 new vernacular day schools and a zenana mission in prospect; all of which will probably be undertaken in the next six months."

Another brother writes,—"Our Quarterly Conference feels itself too much burdened to prosecute native work."

The above quotations touch important points. The first tells the story exactly. With ever so much money, with no more conscience than we now have, we could not do much. As a Conference and a people we need a *New Testament conscience*.

The second quotation hits not a few of us. We have done much talk but where is the work? working as we have talked we should have to-day 1000 native members in our Churches. It also points out a difficulty; not every one who feels called is allowed to go.

The third marks the faith that must fill and euthuse the men and women who go out to successfully solve the problem on our hands.

The fourth a stirring enthusiasm and faith both in God and men.

The last reveals a state of affairs that alas exists in more than one of our charges. Churches, schools, parsonages, in fact all other things *must* be attended to, but the heathen may be left to die almost at our doors in heathenism. How little love of souls breathes in such words.

Our Coming Conference ought to move out in the line of New Testament evangelizing as never before.

A MEMBER OF CONFERENCE.

DEAR BROTHER:—Is it so that *tobacco* is sold by the Y. M. C. A. in Bombay? Is it sold by them on the Sabbath day?

I make these inquiries because of personal responsibility in the case, having Conference connections with ministers who are said to be members of said association.

Christians are by the Christian Covenant (2 Cor. 6: 14-18; 7: 1) required to abstain from every thing that injures either soul or body. That *tobacco* is "injurious to both soul and body," the Methodist Episcopal Church has declared to be her conviction.—*Dicipline, Sec.* 15 *p.* 384.

How Methodist preachers, under their ordination vows (Dis., 497, 498), can preach holiness in the pulpit and sell *tobacco*, through their agent, in the "Coffee Rooms," I cannot understand. Are these things *so?*

Yours in the truth,
S. P. JACOBS.

Kolar 27 Nov., 1882.

Having communicated on the subject of the above letter with a friend acquainted with the facts, we have received from him the following statement.—*Ed. B. G.*

"The Bombay young men's Christian Association provides through its contractor tobacco (cigars and leaf) for those who may wish to buy it at the Society's Rooms. The decision to sell tobacco has been come to after very careful consideration of the *pros and cons* of the question. Whether the use of tobacco is *per se* right or wrong is a matter of individual opinion; the responsible officers of the Asso-

ciation would not tolerate or permit the thing if they felt any doubt about the question.

The Association has arranged that the Refreshment Rooms at the Apollo Bunder and the Prince's Dock be kept open on Sundays for the benefit principally of the sailors, and while no special effort is made at *any time* to get visitors to buy articles, it is arranged that on Sundays, only the personal present wants of an individual can be met, and in that way cigars are sold with tea, coffee, sodawater or any other good thing that may be provided in the Rooms for the benefit of visitors.

If the Association draws the line at cigars to suit the views of any person who may choose to object, it might as reasonably be expected to stop the sale of beverages, and there would be no limit to the objections of individuals, and the Rooms would ultimately have to be entirely closed on Sundays.

The need for keeping the Rooms open on Sunday and making them as attractive as possible to our sailors is very clear to the Association. It is notorious that Sunday is the worst day for Jack ashore; beset with crimps and land sharks, exposed to the thousand and one dangers of the slums and purliens of a great city with the fearful risks of incalculable evil—physical and moral—from all manner of sources, it is of paramount importance that we keep our Rooms open on that day; but if seamen are to be denied their cigar or pipe—and ninety-nine per cent of them are smokers—they will leave the Society's Rooms and go where they *can* enjoy their smoke. The position the Association is called upon to take, is therefore very clearly defined. We are not at all prepared to close our Rooms on Sundays which would practically be the case if we were to introduce restrictions of the kind referred to—to do so would be to run a risk we dare not incur.

The Rooms are daily becoming eminently useful as we have opportunity of knowing. The vending of refreshments is but a small part of the Society's operations for reaching the sailors and drawing them into right channels, and the Rooms are by no means a money making agency. Moreover it is believed that in all such rooms in England and elsewhere the practice we follow is adopted.

SIR,—Would you kindly inform me of the *scriptural* authority for substituting a *wafer* for *bread* in administering the Sacraments? When our Master instituted the Lord's Supper, we are told that he took bread &c; not that he took a wafer, which Webster tells "is a thin small cake given at the Eucharist in the Roman Catholic Church." I have some scruples in partaking of a wafer, seeing that our Lord did *not* order it, and am reluctantly compelled to remain away from the Communion Table. I have asked the clergyman of the Church which I attend, but am unable to obtain *a satisfaction of my doubts* Hence my appeal to you, which I hope you will kindly answer.

Bombay 30th Nov. 1882.

SENEX.

[There is no Scriptural authority for substituting wafers for bread, any more than for withholding the cup from the laity. The Mass is not the Lord's Supper.—*Ed. B. G.*]

Dear Bro.—I little conceived when perusing the *Gaurdian* of the 18th and the *War Cry* of 22nd that there existed a chundool khana even in Bhosawul, Khandesh! To my astonishment while in attendance at the evening service of the F. C. Mission in the bazaar here last Sabbath, directly opposite us was a licensed opium eller. In the space of about half an hour there must have been 50, if not over, purchasers—men, women, and children; in fact there was not a moment that there was not a crowd of buyers of either the drug or its preparation, chundool. I did not know at the time that the *khana* was next door though I could see all the time a thick cloud of smoke ascending and suspected the existence of the den. I observed a Station clerk (Bramhan) two townsmen and two office peons of the G. I. P. Railway patronise the place in that eventful half hour. There is no pretension to secrecy, as would seem to be the case in Bombay, judging from the account in the two papers aforenamed. *This* khana is in the centre of the town, about the midst of a chawl, and of course, on the Queen's highway and only a bamboo screen screens the devotees from the way passers. The children referred to could I suppose only have purchased the opium for their parents.

Of course, I could hardly join in the worship—my mind could only dwell on the awful moral responsibility of the vendors and consumers, before God.

The next day I was informed the same means for reclining whilst inhaling was provided in this Khana as that discribed in your journal and the same attended the smokers.

The partner (in life) of the lessee came into the mee ing for ten minutes but whether she could hear any thing suited to her case I know not.

NOTICES.

THE Marathi list of the International Series of Sunday School Lessons for 1883 will be published shortly by the Columbian Press, Satara. Persons wishing to obtain copies are requested to send their orders at once, as only the number of copies required will be printed. Price, Rs. 1-4-0 per hundred.

RECEIVED for the Grant Road Church Debt, from E. B. H. Rs. 4.

To correspondents. R. C. Deferred, from want of space.

Epitome of News.

SATURDAY, NOVEMBER 25.

—*Times of India*; Coorla: The enquirty into the circumstances of the collision between the up and down goods train near the Borwali station on the night of the 18th instant was resumed at noon to-day, before Mr. W. W. Loch, C.S., Railway Magistrate. Charges were framed against the two accused, William Hypolite Daroux, engine-driver, and Titus Christian fireman, the first being charged with endangering human life by his negligence, and the second with disobeying the general rules of the company by passing a red signal while in charge of an engine. The magistrate sentenced the accused Daroux to a month's simple imprisonment and to pay a fine of Rs. 100, with an alternative of simple imprisonment for a month.

—Same; the Viecroy's remarks when opening the Sirhind Canal. "It was below the surface and hidden from view that the chief difficulties were encountered, but to him this canal was invested with special interest because its benefits would be confined to no class, but would be shared by landlord and tenant, rich and poor. It was also a source of great satisfaction that the rulers of important states should be partners with the British Government in this great work. He tendered to them his cordial thanks. The system of leaving the distribution of water to village communities would, he believed, do away with many practical difficulties and some abuses. Irrigation, however, was no substitute for manuring and restoring the power of the soil, and too much irrigation was apt in a few years to exhaust the soil."

On the 2nd instant, the Hamilton Free Church Presbytery passed a resolution deploring the unnecessary disturbance of the quiet of the Lord's Day by the reception given in London to the troops on their return from Egypt. The Presbytery view the proceeding as a wanton outrage upon the religious feelings of all who believe in the sanctity of the day, and call on the assembly to take action on the subject.

—In the House of Commons on the 31st ult. the member for Cambridge, Mr. Fowler, asked the Under-Secretary of State for the Colonies whether a memorial had been received by the Governor of Ceylon with respect to an official letter stated to be "On Her Majesty's Service," and carried, as such, free from postage, written by the Bishop of Colombo threatening a master in a Government aided school in Ceylon with dismissal for the offence of marrying a Wesleyan Methodist in a Wesleyan chapel; whether any and what reply had been sent to such memorial; and whether he would take steps to prevent communications reflecting on the religious opinions of native Christians being franked through the Colonial post-offices as official documents "On Her Majesty's Service." The Hon. E. Ashley replied:—The Colonial Office has received no communication from the Governor of Ceylon with reference to this matter, but he has been requsted to report about it. The conduct imputed to Bishop Coplestone is so extraordinary that I can hardly bring myself to credit it until I receive official corroboration. The Government, indeed, have no control over the Bishop, except, perhaps, in this matter of franking, but all I can say as to this at present is, that certainly this privilege was not granted for purposes such as those for which it is alleged it has been used.

—Dr. William Wright, Editorial Superintendent, British and Foreign Bible Society, writes to the *Times*:— It will quicken the interest of some of your readers in the fate of Professor Palmer to know that his last great, and perhaps the most important, work of his life before leaving England was the final revision of Henry Martyn's Persian New Testament. Dr. Bruce, of Jaffa, had spent many years revising the book, and he and Professor Palmer spent six months together in comparing the translation with the Greek, and fitting it exactly to the Persian idiom.

MONDAY, NOVEMBER 27.

—The P. and O. steamer Malwa, outward bound, came into collision Saturday off Suez with the steamer Clan Forbes, homeward bound from Calcutta. The Malwa has been beached. Her mails and passengers were saved.

The *Malwa* is the mail-steamer due here next week.

—The Hon'ble Miss W. Sugden, a sister of Lord St. Leonards, is expected to arrive in Calcutta next week from England. Miss Sugden joins her elder sister in zenana mission work about the suburbs of the city.

—A correspondent in an up-country paper calls attention to the fact that there is now an unusually large gronp of spots on the sun's face which is plainly visible by the naked eye. He adds:—In a telescope the spots show a spiral structure, which I haver never before seen so well developed. An officer of the Telegraph Department tells me that, during the last few days, the Indian lines have been much deranged by terrestrial magnetic distrubances. There is probably some connection between these phenomena. The present group of spots is at least 30,000 miles in diameter, and is probably much larger.

TUESDAY, NOVEMBER 28.

—Yesterday 94 out of 270 candidates were declared to have passed the Previous Examination; 16 passing in the second class.

The Gibbs prize, consisting of books of the value of Rs. 80, was awarded to Merwanjee

Pestonjee Darukhanawalla, of St. Xavier's College, for passing with the highest number of marks in Natnral Science.

The Venayekrao Juggonath Sankerseth prize, consisting of books of the value of Rs. 180, was awarded to Chintamon Gangadher Bhanu, of Deccan College for passing with the highest number of marks in Sanskrit.

—The Pope has written an autograph letter to the Queen, thanking her cordially for the interest she has shown in the welfare of Catholics thoughout her dominions, and for the religious freedom they enjoy under her Government?

Does the Pope propose to reciprocate the kindness. ?

—Miss M. E. Leslie, in a letter to the *Indian Daily News*, says that there is some talk of a Branch of the Blue Ribbon Army being started in Calcutta. The Blue Ribbon Army is a temperance organization, and according to Miss Leslie, orginated in America in what is now known as the Women's Crusade.

Bombay has stolen a march on Calcutta in this respect. The blue ribbon is worn here.

—*Times of India*: Pandit Bhagvanlal Indraji has republished the interesting paper which he contributed to the Bombay Asiatic Society descriptive of the relics recently discovered at Sopara. The value and interest of this little volume are much enhanced by the inclusion of a number of plates. In the preface he mentions, as evidence of the value attached to the Sopara relics, that a Bombay merchant offered Rs. 2,000 for one of the images of Buddha, and also refers to the desire shown by the Buddhist High Priest of Ceylon to obtain even a small fragment of the begging bowl. The paper also gives an account of the curious symbols and inscriptions carved on Padana Hill in Salsette, about 20 miles south of Sopara. The Pandit says that the chief of these Padana remains belong to about the same age as the Sopara stupa and are connected with it by the old Buddhist story of Purna, the merchant and apostle of Sopara. The frontispiece is taken from Scene 32, Ajanta Cave XVII, as it shows the begging bowl of Gautama.

—*Bombay Gazette*: At the Criminal Sessions of the High Court yesterday, John Beeby, an engine-driver on the Indus Valley State Railway, was charged before Mr. Justice West and a common jury with an attempt to murder Mr. Bernard Crossby, locomotive foreman on the same railway by discharging a Martini-Henry rifle at him; with an attempt to voluntarily cause him grievous hurt; and with an assault on Mr. Crossby at Rohty in Sind, on the 15th August last. Mr. Russell prosecuted, and Mr. Branson defended the prisoner. After a trial which extended to a late hour of the evening, the jury found the prisoner not guilty, and he was discharged.

—A gruesome document was lately discovered in archives at Darmstadt, in the shape of the executioner's tariff of the fourteenth century. For boiling a criminal in oil, the executioner received twenty-four florins. If the wretch was burnt alive, the fee was fourteen florins; and ten for hanging. To break a man on the wheel cost six florins; the fee for the rack was five, and the same sum was charged for branding on the shoulder or forehead, or for cutting off the nose and ears.

—*Subodha Patrika:* Pandita Ramabai, whose arrival in Bombay we reported in our last, held Puran on Thursday evening last at the Prarthana Mandir before a large gathering of native ladies and gentlemen. She read Sanskrit texts and expounded them in Marathi with her reported ease and felicity. The story selected was from the Bhagavat and related to the religious life of Narad the great Rishi who ascribed his progress in spirituality to his association with the pious and their continued discourses on the attributes of the Divinity. The story brings out the importance of religious faith and devotion and the inefficiency of more ceremonies. The bearing of the story on theistic devotion was skilfully brought out and dwelt on.

—*Indian Chr. Herld*: At the last meeting of the Calcutta Missionary Conference the subject of the *Supernatuaal gifts of the Holy Spirit* was brought forward for discussion. Dr. Thoburn introduced the subject and several other brethern expressed their opinion in the matter. Dr. Thoburn took the view that the "gifts of healing" may be given in these days as they were in the days of the Apostles. A letter in our issue this week gives the view of another brother on the subject. Some members of the Conferenre expressed themselves rather strongly against the idea that miracles are to be restored. The matter is worthy of careful examination.

Wednesday, November 29.

—*Times of India*: We understand that the B. B. & C. I. Railway Company have applied to the District Magistrate of Tanna for a review of judgment in the case of the engine-driver Daroux and fireman Christian, who were recently convicted by Mr. Loch of negligently causing a collision between two goods trains near the Borwali station. The railway company consider that the sentence passed on the accused is inadequate, considering the nature of the offence.

Thursday, November 30.

—At the Girgam Police Court yesterday, Mr. Dosabhoy Framjee gave his decision in the case of Thomas Goulden *vs.* Catherine Duggan, late Mrs. Goulden, and Alfred B. Duggan. His Worship after reviewing the whole of the evidence formally committed the accused for trial to the next Criminal Sessions which commence in February next. the first prisoner on a charge of bigamy, and the second of aiding and abetting the offence. The prisoners were ordered to be released on bail in the sum of Rs. 500 each, and two sureties of Rs. 250 each.

—*Times of India*: The trial of the three prisoners in what is known as the Worlee Flats Murder Case concluded yesterday. Two of the prisoners, Luxmon Baloo and Gunnoo Rowjee were found guilty, the former being sentenced to death and the latter to transportation for life. The third prisoner was acquitted. It will be remembered that the murder was committed in September last, the victim, a boy, being first robbed of his ornaments, and then thrown into a well.

—The *Church Times*, the organ of the Ritualists, announces that on Sunday, the 29th ultimo, "the Queen and the Princess Beatrice again committed, what in English Church-women is an act of formal schism, namely, receixing what passes for the Holy Communion from the hands of a Presbyterian minister."

—"Cornelius" in the *Times of India* on Factory Labour: The question is, Are the extra hours till 9 p.m. compulsory or optional? I think the answer from most, if not all, the mill hands will be, the former. Once in a way a few extra hours will not harm any man or woman in good health, but when this is carried on to the extent that "S. H. H." points out in his letter of the 16th inst., it is high time that such a system was put a stop to. Another serious matter to be remedied is that of the wages of the men, women and children, which are not paid till the 20th, 25th or 30th of the following month. Thus a labourer joining a mill has to work nearly two months before he is paid for one: the result of this cruel system is, that the workman is driven into the arms of the Marwaree money-lender, from which he never is able to recover.

—From a paper on "Education in India" by Mr. Justice West Mission schools: I think it is an excellent thing that such institutions should exist. Their rivalry is good for the Government schools and colleges. They present an aniable side of the British character to the natives of India and to those even who do not become Christian—as virtually none do. They give to them a view of Christianity as a religion of active love and charity and self-denial, which cannot but elevate in some degree their moral standard as an intellectual conception.

I think that the young men brought up in these institutions are more modest and reserved in manner than those from the Government schools and colleges, who indeed are sometimes just a little too self-complacent. On the other hand, the missionaries' pupils want spontaneousness and firmness of grasp as compared with their rivals. I can but speak generally and not from close intimacy with many students and graduates, but these are my general impressions. I conclude that the benevolence which sustains the Free General Assembly's Institution and St. Xavier's College is by no means wasted but these institutions would not take the place of the Government Colleges, if only because the people could not use them. If the absence of competition did not make them more distinctly propagandist, they would at any rate be suspected of it; this would keep many youths away, and in fact they would almost inevitably fall into a subordination of their secular teaching to the main ends of their being.

—An Arab newspaper, *El Ibrahim*, seriously published the following at an early stage of the war—"The English vessels are actually in the Suez Canal. We, Egyptians, who are justly celebrated for our adroitness in managing canals, will turn our attention to best closing this piece of water at either end. After which it will be easy to kill all the English. Then we will re-open the canal, and with the ships we have captured will bombard and take the fleet that is lying at Alexandria. After that we will man the vessels with sailors of our own, who, of course, are of vast superiority to the Christians. We will plant the Egyptian flag upon the poops and direct our course directly upon London. There will be no soldiers there to oppose our passage, since we shall have slain them all. This done, we will send the intelligence of our victory to our Mussulman brethern in India, who will at once attack the British there and massacre them. Then the name of Arabi shall be our glory, and Arabi alone will be the monarch of East and West."

—*Dnyanodaya*: "Nothing succeeds like success."—A good illustration of this saying was seen at the Prarthana Samaj hall last Saturday. When after hearing Pandita Ramabai's plea for the improvement of the women of this country, half a dozen native ladies rose and spoke in the presence of a large audience, many of whom were men. Some of these spoke then for the first time, and yet all of them appeared well.

—Same: the world has never seen a finer example of magnanimity than that which has been shown to the South by the North since the late civil war in the United States. Not only were all the leaders of the rebellion pardoned, and every effort made to forget the animosities awakened by the war, but ever since peace was declared, Christians at the North have tried to improve the condition of their less favored brethren at the South. In addition to what has been done by the Government in this way, Christian Societies in the North have spent nearly thirty lacs of rupees for the education of the poor in the recently conquered states. A constant and generous stream of money has been flowing in this direction for the past eighteen years, for the benefit of the poor whites and blacks, especially the latter. As the result of these efforts, the negroes have improved far more than was believed to have been possible, and a victory has thus been gained by Christian philanthropy far greater than that which was won by the sword.

—The *Indian Witness* mentions the baptism,

of a Bengallee in the M. E. Church, Calcutta, and reception of 19 persons on probation.

Friday, December 1.

—*Overland Mail*, Nov. 10: Mr. Green, who has been in Lancaster Castle a year and ten months, has been released from prison. On Nov. 5 the services at St. John's Miles Platting, both morning and evening, were largely attended, but there was no disturbance. The new curate, Mr. Pym, observed the ritual defined by the Bishop of Manchester, and at the morning servi e asked for the co-operation of the parishioners. The congregation absented themselves without exception from the Communion Service, and the church-wardens, before the service, handed Mr. Pym a document, signed by between three and four hundred of the congregation, informing him that as he was r ady to intrude himself even if Mr Green had not resigned, his presence was distasteful, and they could not welcome him or offer him the right hand of fellowship.

—Death last week, 415.

—Another native has been killed by a blow causing a rupture of the spleen. The parties were dyers at Dadur, and Seedick Adam who gave the blow is to be tried for culpable homicide.

—In another case of homicide just tried before the High Court, a sentence for three months' rigorous imprisonmen was imposed. A drunken man had been knocked from the wharf a height of 20 feet.

—*Times of India*. The following extract from the reminiscencs of a distinguished Bengal officer will show to what a low pitch discipline in Bengal regiments had come before 1857. "A commanding officer," he says, "could not recommend for promotion to the higher grades any havildar out of his turn, whatever might be man's merit, neither could he pass over, unless for positive bad conduct, any havildar who was senior of his grade. He might be dirty, slovenly, litigious, the greatest dolt alive, no matter, he was sure to be promoted, provided there was no more serious charge against him, and he was senior of his rank. Then by order of Sir William Gomm, any man to whom punishment had been awarded by his commanding officer, might appeal against it to a court-martial—a measure which put not a finishing stroke to all semblance of power in regimental officers." This is strong language, but not stronger than the occasion demands for as the same writer speaking out of the bitterness of his heart, after his own regiment had mutinied, says:—"Each successive Commander-in-Chief curtailed the powers of a commanding officer, until it was reduced to a mere shadow, and as to captains commanding companies, they were mere nonentities, and were treated by their men accordingly." As an instance of the extraordinary way in which all authority was taken away from executive officers, we may adduce the following:—It may be remembered that in the beginning of April 1857, when many regiments were hovering on the brink of mut ny, a sepoy of the 34th N. I., named Mungul Panday, broke into open defiance and swaggered up and down in front of the quarter-guard, while the guard commanded by a jemadar (who was afterwards hanged for his conduct on this occasion) looked placidly on. Hearing the disturbance, Lieutenant Baugh, the adjutant of the regiment, rode down to see what was the matter, and was attacked and wounded by Mungul Panday. In fact, it might have gone hard with Lieutenant Baugh had not his orderly, Private Sheikh Pultoo, gallantly come to his rescue and disarmed the rebel. For this act of bravery General Hearsey, commanding at Barrackpore, promoted Sheikh Pultoo on the spot to havildar, and issued a divisional order making the promotion. Lord Canning in a minute published on the occasion remarks that "it is not in the power of the Major-General Cammanding the Division to make this promotion, which can only proceed from the Government of India, and should not therefore have appeared in a divisional order without the sanction of Government." In less than three months after the issue of this wonderful minnte, in which an officer of the high rank and great reputation of General Hearsey was indirectly reprimanded for turning a private into a havildar, it was found necessary to trust young lieutenants with the powers of life and death. No more damaging commentary would be possible on such an absued state of things.

—Dr. Schnenifurth writes to the Secy. 7th Anti-Slavery Society as follows: All the provinces of the Egyptian Empire which lie to the south and west of Khartoum are in the hands of insurgent and fanatical barbarians. Even Khartoum, the last bulwark of the Egyptian power, is only held by a thread. The army, decimated by ever disastrous combats against the false prophet, is reduced to half the strength, the soldiers are demoralized, and the mass of the population believes in the ever-victorious false prophet. The Abyssinian frontier and the countries east of Khartoum are completely stripped of troops, who are all concentrated at Khartoum, which is fortified by five detached forts. The northern provinces of Berber and Dongola only remain faithful so long as Khartoum remains in the hands of the Egyptians—the population already showing sympathy with the Mahdi, who himself comes from Dongola.

Selections.

THE COMING AGE OF MIRACLES.

I am disposed to thiuk that there are none that believe in the existence of an all wise Creator who will deny, that God generally prepares the way for the introductiou of important changes. Just as the husbandman does not cast his seed into the earth before the ground is prepared for it, so the Lord prepares the way for the carrying out of his purposes. Of this many examples may be cited from sacred history. It is said that Christ spake the word to his disciples with many parables *as they were able to hear it*. Before Cornelius was admitted into the Christian Church he saw a vision, which was evidently intended to prepare his mind for the reception of the truth which he and his household heard from Peter. On the other hand, a revelation was given to Peter to remove his Jewish prejudice against the admission of uncircumcised Gentiles into the Church on a level with Hebrew Christians. Such also was the case with Paul and Ananias. There was a very widespread dissatisfaction with the papacy on the continent of Europe before the reformation broke out. That discontentment was the harbinger of the Diet of Worms. Who can say that the reformation would not have taken place if Luther had not appeared on the stage? Possibly it would not have occurred so soon, and would not have come with such crushing power had any one with less force of character than "the monk that shook the world" been at the head of the movement. Still it would have come, for the age was ripe for it. The same thing is seen in profane history. The strong feeling of opposition to the slave trade in North America was the shadow of the civil war that followed it. Did space permit, many other similar instances might be mentioned. Coming events *do* cast their shadow before them in the manner described. I do not think it will be denied, that among Christians the belief in coming miraculous interpositions has been greatly on the increase of late. I regard this as a subjective preparation for the manifesation of the extraordinary powers of the Holy Spirit. Faith must precede miracles. Math. xiii. 58; Mar. vi. 5,6; ix. 23; Math. ix. 28,29; I Cor. xiii. 2. If the time is to come, and I firmly believe that it is coming, when God will work miracles again, faith in them must be first restored. *This is* a necessary condition. There *may* be others, but there *must* be such faith. If we can attach any significance at all to the growing belief referred to, cannot we take it as an indication of our nearness to a time when this world shall be plunged once more into a miraculous atmosphere? And in speaking thus am I not expressing too much doubt? That a time will come when God will exercise supernatural power is certain. The resurrection of the saints itself will be a tremendous miracle. So also will be the translation of the living saints at the coming of the Lord. These events must come to pass. But I do not think that supernatural power will be confined to these events. As this question must be discussed on the ground of revelation let us go "to the law and to the testimony."

The despensation under which we live is the time when God deals with the "first-fruits." The fields are already white, but the harvest is not yet come. When gathering in the first-fruits people picked only a little of the ripest and best of the corn, from here and there, out of what was left for the reapers to cut. That is what God does now with men. He deals with them as individuals at present. But the time is coming when he will deal with them as nations. Only individuals are converted in this Gospel time, but in the age to come a *nation* shall be born in one day. *Nations* then shall be saved, Rev. xxi. 24, Now God only gathers *out* of the nations a people for his name. The Church is a "called out assembly" of "first-born ones." Comp. Heb. 23 with Acts, xv. 14. It is "the firstfruits of his creatures." The great harvest of his creatures is yet future. The 144 thousand who stood with the Lamb on Mount Zion are called "the firstfruits of the redeemed unto God and unto the Lamb." It is foreign to my purpose to enquire whether these represent Jews or Christians. Does not this phrase imply that the harvest was the great multitude which no one could number? Again, the risen Christ is the firstfruits from the dead. The harvest of those who will rise from the dead will be gathered at the coming of the Lord. There can be no firstfruits without a harvest any more than a king without subjects. As to the force of the word there is no difficulty. "Firstfruits" always means a, a smaller complement of a much larger part. If so, what shall we say as to the meaning of the expression "firstfruits of the Spirit"? Does Paul refer (Rom. viii. 23.), to the miraculous manifestation of the Spirit? or does he speak of its sanctifing influence? The "earnest of the Spirit" in our hearts undoubtedly means the latter; and the phrase points to a time when he shall possess us entirely—body soul and spirit in the fulness of his influence. But analogy and the context seem to suggest that "firstfruits of the Spirit." refers to the "gifts of the Spirit. The "gifts" were miraculous. The Holy Ghost is ever present in the Church as the "Spirit of grace"; but the "gifts" and the "pouring" were extraordinary. Let us look at the context of the phrase under consideration. Paul is referring to the redemption of the body. That will be brought about, not as in the case of the soul by his sanctifying influence but by his miraculous power as exemplified in the resurrection of Christ. Comp. v. 23 with v. 11. Although the apostles had received a foretaste of this power, yet they graoned within themselves, waiting for the adoption to wit the redemptiou of their body. So the great harvest of miracles is yet future; and that this harvest of the extraordinary power of the Spirit includes more than the resurrection of the bodies of God's people is a conclusion which scripture seems to favour in many passages.

Just before his ascension Christ charged his diciples not to depart from Jerusalem, but to wait for the promise of the Father. He said to them, "ye shall receive *power*, when the Holy Ghost is come upon you." This *power* manifested itself on the day of Pente-

cost in the gift of tongues. It was subsquently manifested in the same manner outside of Jerusalem. The same power was put forth also in the "gifts of healing" and "working of miracles." With the closing of the apostolic age this power disappeared. Indeed the teaching of Paul in I Cor. xii, xiii. shows clearly that it was not intended to remain always in the Church. But is this enough to warrant us to conclude that it will not be given again? The author of the epistle to the Hebrews refers to some who "had tasted the good word of God, and the *powers* of the age to come." There can be no doubt that "powers" here means miracles. If so, the writer regarded the miracles that were wrought in apostolic times only as a foretaste or firstfruits of what is coming. That which a person tastes must be of the same nature and kind as the thing of which it is a part, otherwise it cannot be said that he has had a taste of it. Those who say that the miracles of the apostolic age were a taste of the power of the Gospel and the influence of the Spirit in conversion during after ages, fail to catch the force of the words. If any one were to say that Arabi Pasha had tasted the power of Englad when Alexandria was destroyed, no intelligent person acquainted with English would fail to catch his meaning. There can be no more difficulty with the words under examnition. That power which was given to the apostles by the Pentecostal effusion was of the same kind as the power of Christ's resurrection—of the same kind as the power by which our Lord shall fashion anew the bodies of our humiliation, for it was the power of the Spirit. See Phil. iii. 21; Eph. I. 19, I Cor. xv. 44; Rom. viii. 11. Observe that tasting "of the powers of the age to come" is distinguished from being "once enlightened," tasting "of the heavenly gift," being made "partakers of the Holy Ghost" and tasting "the good word of God." Clearly the first expression means miraculous power, a taste of which was given to the apostolic Christians, but the fulness of which is reserved for the age to come. That the resurrection of the dead saints, the translation of the living and the subjugation of the enemies of Christ are included in "the powers of the age to come" is highly probable. But do they embrace nothing more? There is much to favour the view that they do. The thirty fifth Chapter of Isaiah refers to millennial times; for the events and blessings therein described follow the great tribulation of the days of vengeance. Any one can see this by looking at the connection of the Chapter with the one that precedes it. There can be no doubt that it had a primary fulfilment in the time of Christ. Just as the transfiguration of Christ was a specimen of the power and glory that shall attend his second advent (II. Pet. i 16.), so also the miraculous blessings that attended his public mininstry were only specimens of the blessing that shall chracterize his peaceful and beneficent rule. They were only the firstfruits of coming blessings. Are we to conclude that the Sun of righteousness will appear again with less healing in his wings than he brought at his first rising? Alas! how show of heart we are to believe what the prophets have written. Shortly our God will come with vengeance, even God with a recompense; he will come and save his chosen race. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing, for in the wilderness shall waters break out and streams in the desert." The fact is, our hearts are ever too carnal and worldly to accept the promises of God in their plain sense and full meaning. Our spiritual vision so often contracts that we fail to see through God's promises the glorious things that he has in store for his people. We stagger constantly at his promises. Begone! thou wicked unbelief. Lord increases our faith.

The prophecy of Joel also, which is quoted by Peter, seems to point to a time when power of working miracles shall be given. The prophecy did not receive an exhaustive fulfilment on the day of pentecost. The passage as it stands in Joel evidently refers to an outpouring which will take place immediately before the coming of the great and terrible day of the Lord. It is to succeed the destruction of the northern army to which the prophet refers; and it is one of the signs that are to precede the establishment of the kingdom of heaven. The apostles rightly connected it with the introduction of Messianic times. It was because Christ had spoken to them of the power of the Spirit, that they asked him, "Dost thou at this time restore the kingdom to Israel? The Pentecostal effusion was *a* fulfilment, but not *the* fulfilment. It was a taste of the powers of the age to come. The signs which were given then shall be renewed at the close of this dispensation. "Probably a special gift to prophecy and miracle working is to be given at, or before Messiah's coming again."—*Fausset.* The promise is not to be restricted to the outpouring on the apostles. On the day of Pentecost the Spirit was given only to a few disciples: in the latter days it is to be poured on *all flesh.* Any interpretation which is narrower than God's promise has upon it the stamp of unbelief. God constantly extends the sphere of the operations of his Spirit. In patriarchal times it was given only to a few isolated individuals. During the Theocratic period many more were thus favoured. The circle was greatly enlarged in apostolic times. It will become larger still at the restoration of Israel and in the Messianic age. Zech. xii. 10; Ez. xxxix. 20. Thus God will go on extending and extending the sphere, till at last it will embrace the whole world. The promise is co-extensive with the future race: for the ultimate fulfilment is to be a pouring on *all flesh.* It is difficult for us to realize the magnitude of this blessing, but God is never less than his promise. Faith and knowledge of divine things prepare the way for the Spirit to work. The diffusion of spiritual knowledge increases the number of those on whom be may be poured and through whom he may work. Before he can be poured on all flesh the knowledge of the Lord must cover the earth as the waters cover the sea.

There are other passages which have an important bearing on this subject, but cannot be discussed here for want of space. I may deal with them in one of your future issues.—(*Indian Chr. Herald.*)

W. R. JAMES.

THE LATE MRS. BARING.

WE deeply regret to announce the death of Mrs. Baring, better known to the readers of the *Intelligencer* as Mrs. Elmslie. Margaret Duncan was married in 1872 tc Dr. Elmslie, the founder of the C. M. S. Kashmir Medical Mission, who died in the same year. She remained in the Punjab, working with great devotion for several years in connexion with the C. M. S. Amritsar Mission. Last year she was married to the Rev. F. H. Baring, and went out with him to Batala; and just a year afterwards she entered into rest, on July 28th. The Rev. R. Clark writes:—

Dalhousie, 7th August, 1882.

I have to send you, this mail, news of one of the greatest and saddest trials that could befall our Punjab Mission; our dear friend, Mrs. Baring, has been taken suddenly from us to her heavenly home and rest. It is not long since she rejoined us as a bride, with her dear husband, in apparently perfect health and strength, in December last, full of hopes and plans and loving active energies. We believed and hoped that she had come to help to carry out, with her husband, a great and permanent work in the Batala Boarding-school and Mission; a work which her husband had taken over from the C. M. S., and is now carrying on as an independent Mission, conducted and supported by himself, though connected with us in many ways. It had seemed to us that her arrival with him was an earnest and a promise of great blessing and happiness and profit to many. The expectations were entertained that her deep Christian sympathies and affections, combined with her remarkably sound judgment and common sense, would become powerful elements for good in the permanent establishment and progress of one of our most important and most promising Missions in the Punjab. But God's ways are not as our ways, nor His thoughts as our thoughts. He has suddenly called our dear sister away from a position and work, where she was apparently to us so much needed, and her presence was so much desired.

Our brother Baring had been to Simla to give evidence on the Education Commission, leaving his wife with her friend, Mrs. W. B. Harington, in Kulu, where a Native Mission had been founded by him some years before, and where they proposed to spend a few months every hot weather, in the management and direction of the missionary work. He was recalled to Kulu by his wife's illness, and after vainly trying, on his return to Kulu, to take her to Dhurmsalla (which in her state of health was found to be impracticable in the rains), such medical aid as was available was obtained; but the erysipelas from which she was suffering had taken too firm a hold to be removed by human skill, and she departed, to be with the Saviour whom she so faithfully served, on Friday night, the 28th July, and was buried beneath the cedar-trees of Kulu at sunset on the Sunday.

I will not venture to speak of the sense of bereavement which will be felt in Batala and Amritsar in consequence of her death. Her arrival had been hailed with enthusiasm and joy only in December last, for they were both of them so well known, and were so much beloved. Songs in honour of her coming had been composed, and were then sung, and the expectations and hopes of many were indulged in, that a great blessing was about to be given to Batala.

Nor can I speak of the loss to her husband. We know how God has blessed him in times gone by, and made him a blessing to the Punjab. We wait to see whether he is to be still more honoured, still more used, still more blessed than before. We commend him and his work to God, and ask for your prayers for him.

We must mention one other name, that of Miss Tucker (A. L. O. E.), who heroically and marvellously, through God's grace and strength, was enabled to carry on the work at Batala, single-handed as far as English help was concerned, during Mr. Baring's absense at home. She remained there at her post the whole time, twenty-four miles away from any European, in the midst of fever and cholera and trials of many kinds. She thought she had handed over a great part of her work to Mrs. Baring when she came in December last. It has now come back on her. We ask for your prayers also on her account.

It is now more than ten years that we in the Punjab have been intimately connected with our dear sister, whose work on earth has now come to so sudden and unexpected an end. I well remember her first arrival in the Punjab in April, 1872, as Mrs. Elmslie, when she was on her way to Kashmir with Dr. Elmslie. A few short months of happy married life were hers in Kashmir, and she had then to bring her husband, in a dying state, all by herself, across the Pir Punjab to Gujrat, where I was telegraphed for, and arrived just in time to bury him. Mrs. Elmslie returned with me to Amritsar, where she laboured as a lady missionary with Miss Wauton and Miss Hasell till April, 1877. To them she was always "The Mother;" to myself she was a very dear and much honoured sister; to all she was a sym-

pathizing, loving, helpful friend. When she came to us at first, and was asked what work she would wish to do, her immediate answer was, "Give me the orphans; they have no father or mother, and have none to care for them; let me care for them." She became the mother of them all. Nothing was too hard, nothing too repulsive which she did not willingly and gladly do for them. She took them to her arms and to her heart. In sickness and in health, in the schoolroom and in the dormitory, by night and by day, she cared for them. At last she gave up her own happy home with her "daughters" to go and live entirely with the orphan girls. She would not even live in the comfortable bungalow near at hand; she went and lived with her girls. She next took the Boys' Orphanage in hand, and cared for the orphan boys also, and became a mother also to them. In every Native Christian family, both in the city and outside, she was a friend and mother also. Her large heart could take in everybody. She visited everybody, advised them, helped them, because she loved them, all. A quiet calm came over every assembly where she went. She carried peace with her, and holiness and happiness everywhere. All noisy discord was quieted at once by her presence; one look of her gentle eye was sufficient to dispel it.

The secret of her power lay in her very close walk with God. None who knew her in 1873 will ever forget the manner in which God was manifestly moulding and preparing her for His work on earth, and for His work, we now believe, also in heaven. She came to us from death, and brought life with her. Her tears, her watchings, her agonizing conflicts, her sorrows, then almost unsupportable, which brought calm trust and quiet peace in their train, are known to God alone. We who were near her only saw the traces of them, and their results. God Himself trained her in His own way, by His own Spirit, for His own work. We saw it; we received the benefits of it; and we thanked God for it. Dr. Horatius Bonar, her uncle, once said, "What a woman the Punjab has made of her! She was so diffident of herself, so hesitating before, and now she is so reliant and strong." The answer was that it was not the country which had made her so, but God Himself. He had moulded her to be a vessel fit and meet for the Master's own use; bringing her from a bed of death to a life of holy activities, in which strength and grace were gradually bestowed, just as they were required, in the practical performance of difficult duties. It is thus that God trains some of His most honoured servants. Let us pray that it may be thus now with her husband also.

Surely the story of lives and deaths like this will find an entrance into many other homes in England and in Scotland also. Mrs. Baring's home was a Scotch manse. There are many brave hearts in English parsonages and in Scotch manses, who would follow in Mrs. Baring's footsteps, did they only know the joy and blessedness of so consecrated a life. Perhaps many have this consecrated life at home, but they have not the courage to leave their English homes to work for God amongst the heathen. Perhaps the story of Mrs. Baring's life and death may be God's own means of imparting to them the courage needed.—*(Ch. Miss. Intelligencer.)*

TELEGRAPHIC NEWS.

London, November 24th: Mr. Tomlinson has been elected, by a large majority, member for Preston, defeating Mr. Hanbury. Both of the candidates were Conservatives.—A writ has been issued for Wigan.—The Marquis of Hartington, replying to a question in the House of Commons, said it was not decided to what distance the railway beyond Sibi towards Kandahar will extend.—Sir Thomas Wade denies the statement made a few days ago that he will not return to China.—The Egpptian Government claims Tajuarah as Egyptian territory.

St. Petersburg, 24th: Disturbances have taken place among the students here. The Warsaw and Csarkoff Colleges have been closed. One hundred students have been arrested in this city.

Constantinople, 24th: Montenegro threatens to occupy Kolatchin unless it is ceded immediately. Turkey has sent troops to the frontier, and has telegraphed to the Powers regarding the same.

London, 25th: Mr. Childers, Secretary of State for War, is in a prostrate condition from overwork, and is going abroad.—Colonel Sir W T. D. Jervois, Governor of South Australia, has been appointed Governor of New Zealand.—Sir William C. T. Robinson, Governor of Western Australia, has been appointed Governor of South Australia.—Twelve rules of the Procedure Bill have been voted.—Mr. William Tyrell has been appointed Puine Judge in the North-West Provinces.

26th: A detective was shot at and killed by a Fenian in Dublin last evening. The assassin, who was arrested, was dangerously wounded by another detective. Other arrests in connection with the assassination have been made.

27th: The murder of the detective officer last Saturday evening has caused great consternation in Dublin.—It is reported that Montenegro has agreed to a compromise respecting Kolotchin.

Constantinople, 27th: Assim Pasha has been appointed Minister for Foreign Affairs.

London, 28th: On of the jurymen in the trial of Michael Walsh, who was sentenced to death last September for shooting Constable Kavanagh at Letterfrack, county Galway, was stabbed yesterday by two assassins in Dublin and mortally wounded. The assassins effected their escape in a car.—A bailiff was stopped later on in Dublin yesterday.—Extra police have been put on in Dublin, and the whole force is now armed with revolvers.—Negotiations have been broken off between France and Madagascar.—The Envoys from the Queen of Madagascar arrived in London yesterday.—The Marquis of Silisbury has been presented with the Freedom of the City of Edinburgh after several days' stumping in Midlothian.—The thirteenth resolution of the Procedure Bill has been adopted by the House of Commons.—Parliament is expected to be prorogued on Friday next until February.—Mr. Gladstone, replyingtty a question in the House of Commons this evening, said that the supplementary estimate until October 1st amounted to £750,000 for the Army, and £310,000 for the Navy. The actual charge to India was below the estimate, and only amounted to £1,140,000. The total charge to England and India was £4,500,000.—Mr. Gladstone then sain that from the 1st of October the Egyptian Government would pay the whole or nearly the whole of the expenses connected with the British occupation.—Mr. Raikes has been elected member for Cambridge University.

Constantinople, 28th: It is semi-officially stated that the Porte has resolved to maintain the Turkish sovereighty in the Red Sea and to prevent chiefs from ceding their territory.

Cairo, 28th: The Earl of Dufferin has advised the Egyptian Government to drop the charges against Araby in connection with the massacres and burnings at Alexandria.

London 29th: Sir Charles Dilke, replying to a question in the House of Commons last night, said that Russian troops had advanced as far as Gawors, situated between Asterabad and Baba Urma, and that Russian cavalry had traversed from Atak to Deregez. Sir Charles said that it was not believed that Russian troops haved reached Merv.—A proclamation has been issued enforcing the "Curfew" clause of the Coercion Act in Dublin.—A reward of £5,000 has been offered for the capture of the murderers of the juryman in the Walsh trial.—Earl Granville, replying to a deputation yesterday, said that he was unaware of the existence of any treaty conceding to the French Government a protectorate over Madagascar.—The native Indian officers leave England to-day for Bombay.

London 30th: The latest advices from Cairo state that the health of the British troops is improving.—Sir A. D. Hayter, Financial War Secretary, replying to a question in the House of Commons last night, said that the officers of the British army of occupation in Egypt will receive a daily extra allowance of three shillings, which will be chargeable to the Egyptian Government.—It is expected that the prorogation of Parliment will be delayed owing to the protracted nature of the debates in the Grand Committees on the Procedure Bill.—Her Majesty the Queen yesterday decorated the sick and wounded soldiers recently arrived from Egypt.—The Bishop of the Oxford is very ill.—The Malwa has gone into dry dock at Suez.—Admiral Sir George Bowen, Governor of the Mauritius, has been appointed Governor of Hangkong, and Sir Pope Hennessy Governor of the Mauritius.—M. de Lesseps has declared that the Suez Canal Company intends spending thirty millions of francs in widening and deepening the Canal, enabling the annual tonnage to be raised to six millions.

PASSENGERS SAILED.

Per Str *China*, Dec. 1:

For Genoa—Mr and Mrs Cooke and 2 infants, Mr and Mrs Laurie, Mr Hugh Fraser, Miss Suttleworth, Mr E W Ewart, Mr and Mrs Bellerd, Mr and Mrs G A Walker and 4 children, Mr H Wiseman, Col and Mrs T J M Hog, and Mr A Shewan.

Per P and O Str *Kashgar*. Dec. 1:

For London—Dr J Picthall, Rev C Greenway, Mrs and Miss Greenway, Rev Nesbitt B. Lodge, Mr Adams, and Mr S Thompson.

For Brindisi—Capt T Hope, A Gentleman, Col F Pocklington, Mr G Molesworth, Col W Carey, Mr F B Maclaren, Mr G Cowper, Col R Worseley, Surg Genl A C C de Benzy, and Mr Joseph Soares.

For Veniee—Col and Mrs Willoughby, and Mr G A James.

PASSENGERS ARRIVED.

Per P and O Str *Rome*, 30:

From London—Mr and Mrs W H Brand, Mrs Salaman, and child, Rev G Chundu Dutt, Mrs McIntosh's 3 children, Mr and Mrs Buchanan and child, Mr and Mrs M E Muir and 2 daughters, Miss Muir, Mrs Bulman and 2 children, Miss Bulman, Miss M Davies, Mrs Giles, and infant, Mrs C H B Forbes and 2 infants, Miss Eastlake, Mr and Mrs Jourdan, Mrs Sykes, Mrs Manson, Mr and Mrs Scrivener and 2 daughters, Mr and Mrs A Reed, Lt and Mrs McDermitt, Two Misses O'Byrne, Mrs R G Ashdown and infant, Mrs Reid and two infants, Mrs Frith, Miss Leeds, Mrs Showbridge, Mrs Harrison, Mr and Mrs J Holmes and infant, Mr and Mrs Hector, Mrs and Miss Russell, Miss Quarrell, Capt Hargreaves, Capt Stovell, Mrs Evans, Mrs Lawrence, Miss McDough, Mr and Mrs Constable, Col and Mrs Ricketts, Messrs G Stevenson, G Salaman, G S Dale, McG Harrison, P S Murray, H Murray, Dodgeson, Moncrieffe, Fane, Jas Cunningham, J Aikman, W W Whitmore, Greenfield, Kirter Singh, W Chalk and Miss Jourdan.

From Brindisi—Dr Kernot, Mr and Mrs Stevens, Hon Justice Straight, Colonel Rowland, Colonel G F Worsley, Colonel Pullen, Colonel Barton. Major and Mrs Scott, Colonel Griffiths, Dr Sanderson, Hon J H P Evans, Colonel Parsons, Mr and Mrs H M Thompson, Dr Maconachi, Messrs Whitney, Bois, A Lindsay Pirie, W Ralph Banks, Bruce Gillon, Chas Scholvin, A M McDonell, C McDonell, W Burns, and Girand.

From Venice—Mr and Mrs Murray, Mr and Mrs Cursetjee, Mr and Mrs McIntosh, Miss Edwards, Miss Scott, Major M J Haviside, Major and Mrs G W Rogers, Dr and Mrs Cockett, Miss Fairlough, Rev Archdeacon Blyth, Major C A Dodd, Capt C H Scott, Mrs Scott, Sir Jas Gordon, Mr and Mrs Gay, Mrs Johnstone, Miss Anderson, Messrs Brown, Mavrogodata, Schloss, P P Drase, Laudale, Hornby, Porch, and Heineman.

From Malta—Mr C Alfonso,

From Port Said—Count Wachmeiski.

Domestic Occurrence.

MARRIAGE.

MCCLUMPHA—SADLER—Nov 27th, at st Peter's Church, Mazagon, by the Rev R E Page, William Robert McClumpha, to Emma, youngest daughter of the late David Sadler,

DEATHS.

SHACKELL—Oct 23rd, at Peachley, Bournemouth, Rev Henry W Shackell, late Fellow of Pembroke College, Cambridge, and C M S Missionary, N W, India, aged 49,

VITTERS—Nov 25th, at Poona, Elizabeth, the dearly beloved wife of James Vitters, aged of 67 years.

BIRDWOOD—Nov 27th at 25, Marine Lines, Nellie France, the beloved wife of Lieut W Birdwood, Bombay Staff Crops, aged 22 years,

SCOTT—Nov 27th, at the European General Hospital, Bombay, John Scott, of Zanzibar Agent to Governmet, aged, 52 years.

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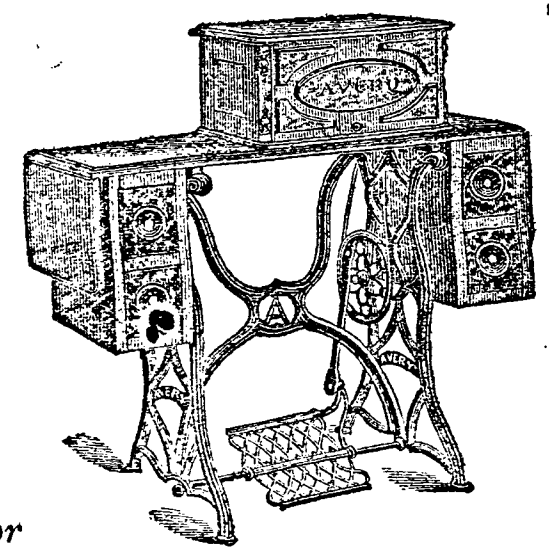

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